Letter from Taizé

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"Do you love me?"

(John 21,15-19)

The question that Jesus asked Peter by the Sea of Tiberias is both ttractive and frightening. "Do you love me?" The question is addressed) Peter but also to each one of us, inviting us to face the mystery of the isen Christ, but also our own mystery as human beings, called to respond) him and inexplicably be worthy of his trust.

"Do you love me?" If we were to ask this question, we would be well ware of how much it involves all of our life, everything we are, our iden-ty. Should this aspect be overlooked when trying to understand Jesus' uestion to Peter?

"Do you love me?" Doesn't this first of all mean: do you love *me*? o you love what I am? The question is not superfluous. It follows Peter's peated denial of Jesus, it comes after Peter has stumbled over Christ's assion, over the mystery of Christ's humiliation and suffering. The ques-on invites Peter to choose once again the One for whom he had already ft everything -also near a lake (Luke 5,1-11). A first time, Peter re-onded to the call: "Follow me" (Mark 1,17). Now this calling is spoken nce again but it has become more precise and less subject to misun-erstanding. "Do you love me?" becomes the question: "Are you willing) follow me on the way I have taken, do you love me in my humiliation? o you love me in my discretion and in my respect for human freedom? o you love me in my humility and silence? Or would your preference go) a triumphant God who would use his power to impose himself? Peter ow knows that to love Christ is to choose the way of the Beatitudes. It eans loving him as the humble Servant who knows that his way cannot ypass the cross and the tomb.

"Do you love me" means just as much: "do *you* love me? You whom know, you who are weak, you who have fallen, you who have denied me ree times?" Several details in this scene recall Peter's denial of Jesus: the arcoal fire (John 21,9; 18,8), the same question repeated three times. ut if Jesus puts this question to Peter it is not to remind him of the ainful past of his infidelity and denial. It is precisely to draw him out of is past, by giving him the chance to say where he stands today. It is to ve him God's liberating "today" which never imprisons in the past. Jesus' uestion reaches Peter in his real identity: "Simon, son of John ... do you ve me?" John 21,15). In his identity which is that of a weak and sinful an. It is this man who is loved and called to respond. And this is what very person who accepts a responsibility in the Church must discover. To ccept responsibility is not to play a role, it is not to simulate a holiness hich lies out of reach, it is not to pretend to be stronger or better than thers. The question such a person is called to answer is not: are you rong? Do you have an unshakable faith? Are you always faithful? The uestion Jesus asks Peter is more simple and more oriented to Peter's elationship with someone else, someone other. Do you love me? It is the nswer to this question that matters. A question that wants me to be yself but also to let Christ be what he is: the one who wishes to be

continued on page 8

Pope John Paul II at Taizé

During his coming visit to France (Lyons - Taizé -Paray-le-Monial - Dardilly -Ars - Annecy), Pope John Paul II will visit the Taizé Community on Sunday October 5th, 1986.

After being welcomed by Brother Roger when he arrives by helicopter at 8.30 am, his visit will consist of two parts: a prayer in the church of the Reconciliation; a meeting with the Community in the Council Room.

Just as in summertime, the church of the Reconciliation will be extended by the addition of a large tent which will shelter those who are here to take part in this event. Young and not-so-young people from different countries will wish to be present in order to share this very memorable moment with the community. It is also necessary for young people to consider coming in order to help with the many tasks of the welcome that will arise. Registration is in the same way as for an ordinary weekend at Taizé.

A large gathering of young people with the Pope will take place on the evening of the same day, at LYONS. If their schedule permits it, those who come for the weekend to TAIZE can go to both places. There will be places reserved at Lyons for those who will arrive from Taizé (in this case, write to Taizé before the end of July in order to register). For these people, in addition to the normal schedule for a weekend at Taizé, the program of Sunday, October 5th will be as follows:

8.30 am : Prayer with John Paul II in the church of the Reconciliation*around noon* Departure for Lyons
4.30 pm : Beginning of the festival in the Gerland stadium in Lyons
6-8.00 pm : The Pope meets with young people.

Twelve months until the

WHAT CAN BE SAID NOW?

The dates were announced at Easter: three meetings, each of a duration of ten days (either followed by or preceeded with, according to choice, four or five days to deepen the experience's inner relevance):
from Friday July 17th (arrivals possible starting on Sunday 12th) to Monday July 27th 1987 (departures possible up to Friday 31st), from Saturday August 1st (arrivals possible starting on Monday 27th) to Tuesday August 11th 1987 (departures possible up to Sunday 16th), from Friday August 21st (arrivals possible from Sunday 16th) to Monday August 31st 1987 (departures possible up to Sunday September 6).

Those who were in Madras for the worldwide meeting of 1985-1986 found that it was not in vain that they went to the trouble of gathering with others from different cultures in order to pray together, to share and to search together. The hope shared in such a meeting opens many ways to overcome resignation and indifference, and shows that giving one's life is meaningful, even if everyday life often seems fruitless.

Here are already two concrete possibilities for everyone to prepare for the worldwide meetings with others:

- In every country, there are people with another language, from another nation who live alongside those born there. Many come looking for work or are in political exile, and have sometimes come from far away. To prepare yourself for the worldwide meetings might mean going to discover these people around you.

Where do people who come from far away live? -perhaps very near. How can we leave behind prejudices to discover what they can teach us by their traditions and their faith? How to express that we can truly make the entire earth a place fit to live in? How to bring into evidence the complementarity of different cultural and ethnic groups? And, for example, as it is one of the special gifts of each people, why not prepare a festival, with simple means, which will help us to break away from isolation and to share this common taste for life that is present in every culture?

It would be very significant if meetings took place where you live with people of different origins. A great deal of patience and discretion will be necessary, as a result of many wounds that are often still open, and it would be good to first contact people who already have experience in this kind of contact.

Near Frankfurt, we had a prayer followed by a meeting in a parish. Before the evening, young people had made a whole series of visits that were not easy at first: in a refugee camp, in the families and homes of young foreigners. A first fruit of these contacts was the evening prayer which reflected the gift of tongues of Pentecost -not only in song, but as well by the readings in Italian, the intercessions in Vietnamese, a prayer in Tamil, etc. In the small discussion group I was in, there were three Pakistanis speaking about their experiences.

- Those who come from far away to the worldwide meetings will have much to say, as they will be like delegates sent by their people. This will make their input even more important.

How to envisage, then, whether as a parish or as a group, raising the cost of the journey for someone who could not afford it themselves?

PREPARATION IN ADVANCE

There could be three aspects:

- The time of preparation is first of all a time to open yourself in order to discover those around you who, in a more or less visible manner, are responding to the urgencies and the challenges in their own situations. It means being particularly attentive to those who open paths especially by the witness of their own lives.

- It is also a time to support and to accompany those who want to make concrete an involvement in their local Christian community and to plough in their gifts and abilities there. Or yourself finding a way to advance on a common path, so that no one be left in isolation.

- And for yourself, look for those with whom you can live in a "small, provisional community", where you listen to each other, and encourage each other to make the decisions that

A FEW PATHS TOWARDS SHARING

Some of you will have the opportunity to share together about the Letter from Madras at Taizé this summer. For those of you who would like to reflect upon it at home, here are the questions and the Biblical texts given each morning in the meetings at Taizé.

First day

A few Biblical texts: *1 Kings 19.3-8, Matthew 5.1-12, Jeremiah 1.4-10, Luke 5.1-11.*

Reread the first part of the Letter from Madras, with the following questions:

- How can we break through indifference and discouragement? Who could help me? What people do we know who are examples of those who have "come forward, decided to act?"

- In the situation in which I live, what is implied by "going beyond personal conflicts, crossing the barriers which separate nations and people of different spiritual families or races"?

- What decisions are we called to make (in our attitudes or actions) "to do all we can to make the world a place fit to live in"? both nearby and faraway.

Second day

A few Biblical texts: *Luke 15.11-32, John 20.19-23, Matthew 9.9-13, John 15.1-8.*

The discussion begins with the second and third pages of the Letter from Madras, and with the following questions:

- In what situations can I be a bearer of forgiveness? How?

- In what way do we need to look to see how God forgives, and that forgiveness can sometimes by like a "miracle on earth"?

- "With very little, God brings about what really matters": what is this "very little" for me? How can we begin to be creators with God?

- What can help us to dwell in the peace and trust of God?

worldwide meetings

rise. And little by little, these choices bring you to a commitent for life that is continually being renewed by these very ame choices.

Three central questions were posed in the Letter from aizé of January/February, to be used in preparation for the orldwide meetings. Here they are again with a possible delopment for each one, for those who wish to think about iem:

How to create a civilization of sharing and trust?

What local initiatives around us are going in the direction f sharing, to the aid of the poorest? How can we participate?

How does sharing begin with a simplification of my own fe?

How to help Christian communities to be in greater solarity, so as to answer the urgent needs, both of the eighbourhood and the world?

What suggestions can be made in answer to the questions or the U.N., for the project of an International Council of haring?

In order to answer the challenges of the world as it is, how ill the Church, always reconciled, be a mystery of communion between God and man? How, while forging ahead with both believers and non-believers, can she become "a ferment, like the soul of humanity called to renewal in Christ and transformed into the family of God?"

How can the places of the Church become open and welcoming, and at the same time be places of adoration that keep us attentive to the communion with God?

Who can make times of prayer and celebration more meditative and accessible to all? Do we know enough how to live them as a privileged time of communion, as a source of reconciliation?

With whom, with which communities, with what groups, is reconciliation necessary?

How to make the first step towards others?

How to awaken around you the sense of this mystery of communion that is the Church?

- *How to experience a small, provisional community, not in order to live under the same roof but to search together where to find meaning for your entire life?*

In rereading the "Letter to a small community", do we recognize a reality that we live, perhaps only in part, or that we see near us?

How can we be inventive in order to undertake, as a small community, a service or a responsibility in the local community in a larger sense?

How can we build links of fellowship between different small communities in order to build together and not to stick each to their own concern?

How can we rediscover the source where each person can be confronted with the essential of the Gospel, awakened to the sense of his/her life?

To discover where to centre your whole life, how can you find support during a period of discernment of the call of Christ?

ON THE "LETTER FROM MADRAS"

hird day

A few Biblical texts: *1 Peter 2.4-10, John 13.34-35, Luke 4.15-24, Acts 2.42-47.*

he discussion concerns the Letter to a small community. A few uestions:

At home, who are those with whom I have fellowship, who for ie are a kind of "community"?

To maintain the universality of Christian communion, what can e do to be open to other Christian groups, and to be a part of ur local church or parish?

How, in daily life, can we keep alive the things which are "esential in the Gospel"?

How can we be attentive to those who "have been left forgotn" or rejected?

ourth day

A few Biblical texts: *Luke 24.13-35, Mark 10.17-22, Genesis 2.1-5, Philippians 3.7-14.*

he discussion starts on the fourth part of the Letter from Madras.

What decisions do I now have before me? What choices have already made? Following Christ means making choices: what or example?

How can we choose without letting ourselves become aralysed by doubt?

How can we come to realize that Christ walks with us, and uides us? (Luke 24,13-35)

In order to give ourselves completely, how can we rest on the hurch, on a mystery of communion, as a "foundation for the hole of our life"? ...

t the end of the week here at Taizé, many follow up the times of haring in silence, or in coming to a more profound understanding f biblical themes. Others undertake a more precise dialogue on ie theme of "how to create a civilization of sharing and condence". □

BEFORE SUMMER 1987

In Europe, the gatherings for the European meetings at the end of December 1986 (the dates and venues will be announced as soon as possible) will be important in the sense of widening the horizons of local search, in allowing this search to be confronted with the concrete situation of a city and with the many varied experiences of those who will come from other countries. A preparation starting at the beginning of Autumn will permit these meetings to be lived in a more intense manner.

Elsewhere, some could prepare times of prayer and reflection for their area, with several parishes: an opportunity for contact between neighboring groups, between generations... Why not also welcome others from a neighboring region or yourselves make a weekend visit?

In many countries, an icon of the cross continues to pass from group to group, from one region to another. On this occasion, for example, it is possible to meet in particular with those committed in places of suffering (a hospital, prison, handicapped centre etc), or those who are isolated (immigrants, refugees...) or certain communities that might be happy to receive a sign of solidarity (contemplative communities). □

Witnesses in the midst of a people

A growing number of young people from Yugoslavia participate in the summer meetings at Taizé as well as in the European meetings at the end of each year. For the large part, they come from Slovenia and Croatia, the two republics to the north of the Federation. This winter two of the young people who live at Taizé for a longer time went to regain contact with those who had come to Barcelona, and prepared a week of meetings with them at Ljubljana and Zagreb. Two meetings were also prepared in Voivodina, the region near Hungary. The theme of these was: "Christ accompanies us on a pilgrimage throughout our entire lives." A large icon of the cross and an icon of the resurrection were the symbols of this pilgrimage. At the same time, two other young people had meetings in the southern regions of the country. Here are a few accounts of these pilgrimages:

TO LISTEN AND DISCOVER

"We were surprised to have set out so far knowing so little about the situation of those we visited. We don't speak their language, we know neither the history of their people nor their present problems. But we went neither on a research trip, nor in order to develop any particular project. In answering such invitations, we know that we are going to visit witnesses of Christ, so that we might pray together, to listen and to discover what they are living. Such a visit is sustained by the continually renewed wonder of discovering that we share the same essential experience that motivates our lives. Our simple presence becomes a visible sign of communion in the Body of Christ. With perspective we can grasp the treasures of faith that are present in those who welcome us. It also permits us to confirm those who are living this miracle of "a trusting heart", and who are, in the midst of a people, witnesses of the Risen Lord.

In Slovenia and Croatia, a team of young people had prepared a week of meetings. Each evening, in a different neighbourhood, a common prayer brought together all generations in the parish church. One evening, groups from seven villages had prepared a vigil with the texts of the passion of Christ. During the weeks leading up to this evening, a young man had visited the different parishes in order to extend the invitation to participate in this event. During the day, a small group accompanied us to meet with the children, the sick, and the handicapped from a local Welcome Centre, a community at the service of the poorest of the poor... Each time we were welcomed by witnesses of the Beatitudes: people who have been rendered transparent by their suffering, whose hearts have grown, those who are a sign of fraternal love and solidarity with all those who have been forgotten and excluded, by accompanying the sick, by choosing to simplify their lives; also those who animate Christian communities.

STANDING IN THE STAIRWAY

At Novi Zagreb, a new city to the west of the Croatian capital, there are several hundred thousand inhabitants that have come from the four corners of the country in order to find work. As it is difficult to obtain the authorizations necessary to construct new churches, Christians have been able to buy flats instead. By joining tw they have made a place for Mass and catechism. T priest lives and welcomes others there. Eight parishes a organized in such a fashion, in large, modern apartme buildings. Of course it is too small. On Sundays, seve smaller groups must be made for the liturgy, the do stays open and many participate, even standing in t stairway. Without having been prepared for this, t Church adapts and knows how to find a path across i possibilities which is often a very strong prophetic sig

The clearest witness for young Christians in t country is that they realize very early that choosing Chr exposes them. In their situation where many exterior, o jective resistances are extant, to be consistent with an o tion for the Gospel means commitment.

Without any bitterness, some of these young peop want to make Christ the unique, essential goal of th lives. The maturity of some of these, often very you was quite striking for us.

A MOSAIC OF NATIONALITIES

In this country, a mosaic of nationalities, spiritu families, and cultures, the dramas of recent history wei heavily on a subtle equilibrium, and economic and poli cal uncertainties are often a source of anxiety. The sen of waiting for a greater communion is immense. But consists of situations where a long period of maturati is necessary before even talking about reconciliation. Yet it is in these very same situations that one gras quickly that the radical call of the Gospel to an unlimit fraternal love is equally an invitation to discover t miracle of God's forgiveness in action today.

Many friendships form between young people of d ferent nationalities and confessions. When the icon of t cross was welcomed in the Serbian orthodox parish Zagreb, a whole group of young Croatians from diver origins took part in the Divine Liturgy and in song. monk and several young Orthodox then accompani them on a pilgrimage to Marija Bistrica. In Voivodin young people of several nationalities prepared a pas weekend, using their different languages in one unit common prayer.

LOOKING TOWARD THE EXTERIOR

We also met many young people who come toget regularly in a small group based in their parish, and w are in this way a clear reflection of community life. It often for a weekly prayer and instruction, that helps t development of spiritual maturity for those just discov ing their faith, and confirms the commitment of a While some prepare a newsletter for young people in t neighbourhood, others accompany a group of young girls and boys, for example in preparation for confirm tion, while still others support the liturgy by music a song.

In everyday life, many of these people are looki towards the exterior of the country - by means of th cultural life, their leisure time activities, the study o foreign language, etc. The discovery of what you

continued on page 7

August

These short readings, taken from the midday prayer in Taizé, can be read several times during the day. The references indicate longer readings. If you have time to read only one, the underlined one is suggested. The reference in italics shows the source of the short reading.

Fri 1 Paul wrote: For the sake of Christ, I have accepted the loss of everything.
saiah 48.17-19 ● *Philippians 3.8b-16* ● Luke 7.44-50

Sat 2 The children of the people of God never went thirsty when he led them through the deserts ; he made water spring for them from the rock.
s 48.20-21 ● Lk 8.1-8

SUN 3 Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God.
s 55.1-3 ● *Colossians 3.1-11* ● Lk 12.13-21

Mon 4 Paul wrote: For us, our homeland is in heaven, and from heaven comes the saviour we are waiting for, the Lord Jesus Christ. So then, my brothers and dear friends, remain faithful in the Lord.
s 49.1-4 ● *Ph 3.17-4.1* ● Lk 8.11-15

Tue 5 There is no need to worry ; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving.
s 49.5-7 ● *Ph 4.4-7* ● Lk 8.16-17

Wed 6 TRANSFIGURATION OF THE LORD
You will be right to depend on prophecy and take it as a lamp for lighting a way through the dark until the dawn comes and the morning star rises in your minds.
Daniel 7.9-10,13-14 ● *2 Peter 1.16-19* ● Lk 9.28-36

Thu 7 Jesus said: My mother and my brothers are those who hear the word of God and put it into practice.
s 49.8-10 ● Ph 4.8-14 ● *Lk 8.19-21*

Fri 8 Blessed be God: in his great mercy he has given us a new birth into a living hope by the resurrection of Jesus Christ.
s 49.13-15 ● *1 P 1.1-5* ● Lk 8.22-25

Sat 9 The Lord said: Those who hope in me will not be disappointed.
s 49.18-23 ● Lk 8.38-42

SUN 10 Jesus said: Be like people waiting for their master to return, ready to open the door as soon as he comes and knocks.
Kings 19.9-13 ● Hebrews 11.1-2,8-19 ● *Lk 12.32-48*

Mon 11 Morning by morning the Lord makes my ear alert to listen like a disciple.
s 50.4-7 ● 1 P 1.6-12 ● Lk 8.43-48

Tue 12 Peter wrote: Put all your hope in the grace brought to you by the revelation of Jesus Christ.
s 50.8-10 ● *1 P 1.13-16* ● Lk 8.49-56

Wed 13 Those whom the Lord has ransomed will return, shouting for joy.
s 51.4-7,11 ● 1 P 1.17-21 ● Lk 9.1-6

Thu 14 Since by your obedience to the truth you have purified yourselves so that you can experience the genuine love of brothers, love each other intensely from the heart.
s 51.12-16 ● *1 P 1.22-25* ● Lk 9.10-17

Fri 15 THE VIRGIN MARY
Mary said to the angel: I am the servant of the Lord, let it happen to me as you have said.
Zephaniah 3.14-18a ● 1 Corinth. 15.20-26 ● *Lk 1.39-56*

Sat 16 Jesus asked his disciples, "Who do you say I am ?" Peter answered, "The Christ of God".
Is 52.7-10 ● *Lk 9.18-22*

SUN 17 With so many witnesses in a great cloud all around us, we too, then, should throw off everything that weighs us down and the sin that clings so closely, and with perseverance keep running in the race which lies ahead of us. Let us keep our eyes fixed on Jesus, who leads us in our faith and brings it to perfection.
Is 56.1,6-7 ● *Heb 12.1-4* ● Lk 12.49-50

Mon 18 Set yourselves close to Christ, the living stone, rejected by human beings but chosen by God and precious to him.
Is 52.13-15 ● *1 P 2.1-6* ● Lk 9.23-27

Tue 19 The servant of the Lord bore our sufferings. By his wounds we have been healed.
Is 53.1-5 ● 1 P 2.9-12 ● Lk 9.28-36

Wed 20 Peter wrote: There is merit in the sight of God in putting up patiently with undeserved punishment. This, in fact, is what you were called to do, because Christ suffered for you and left an example for you to follow in his steps.
Is 53.6-9 ● *1 P 2.19-25* ● Lk 9.37-45

Thu 21 Peter wrote: Never repay one wrong with another. Seek peace and pursue it.
Is 53.10-12 ● *1 P 3.8-11* ● Lk 9.46-50

Fri 22 Someone said to Jesus: "I will follow you wherever you go". Jesus answered: "Foxes have their holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head".
Is 54.1-6 ● 1 P 3.13-17 ● *Lk 9.51-62*

Sat 23 The Lord said: The mountains may go away and the hills may totter, but my faithful love will never leave you.
Is 54.7-8,10 ● Lk 10.1-3

SUN 24 The Lord said: I am coming to gather every nation and every language. They will come to witness my glory.
Is 66.18-21 ● Heb 12.5-7,11-13 ● Lk 13.22-24,29

Mon 25 The Lord said to his people: In saving justice you will be made firm, free from oppression: you will have nothing to fear.
Is 54.11-14 ● 1 P 3.18-22 ● Lk 10.4-11,16

Tue 26 Jesus said: I bless you, Father, Lord of heaven and earth, for hiding these things from the learned and the clever, and revealing them to little children. Yes, Father, for that is what it has pleased you to do.
Is 55.1-3 ● 1 P 4.1-2,6 ● *Lk 10.17-22*

Wed 27 Peter wrote: Above all, preserve an intense love for each other, since love covers over many a sin.
Is 55.6-9 ● *1 P 4.7-11* ● Lk 10.23-28

Thu 28 The Lord said: As the rain and the snow come down from the sky and do not return before having watered the earth, fertilising it and making it germinate to provide seed for the sower and food to eat, so it is with the word that goes from my mouth: it will not return to me before having achieved what it was sent to do.
Is 55.10-13 ● 1 P 4.12-14 ● Lk 10.29-37

Fri 29 Keep yourselves within the love of God and wait for the mercy of our Lord Jesus Christ to give you eternal life.
Wisdom 1.1-2,7 ● *Jude 20-21* ● John 14.27-29

Sat 30 Jesus said to Martha: "You worry and fret about so many things, and yet few are needed, indeed only one".
1 Samuel 2.1-4 ● *Lk 10.38-42*

SUN 31 What you have come to is nothing known to the senses. But what you have come to is the city of the living God, and to Jesus, the mediator of a new covenant.
Ecclesiasticus 3.17-29 ● *Heb 12.18-19,22-24* ● Lk 14.1,7-14

THE GOSPEL OF SAINT LUKE (9-14)

God Visits Us (Luke 10, 38-42)

The readings from the Gospel of Luke for the months of August and September contain an exceptional richness. Key moments in Christ's life come in succession: the first confession of faith in Jesus, his transfiguration, various announcements of his passion, his rejoicing under the action of the Holy Spirit, his teaching on prayer and the cost of being a disciple, several parables and exhortations. In chapter 10, a short narrative develops a recurring theme in Luke's Gospel, the theme of God visiting his people.

Drawing inspiration from a biblical tradition, Luke saw Christ's coming as a visit from God. In chapter I, Zechariah, the father of John the Baptist, twice praises God who has "visited his people and come to their rescue" (Luke 1, 68), "by the tender mercy of our God, who from on high will bring the rising Sun to visit us" (1, 78). After Jesus raised the son of the widow of Naim, the crowd glorified God saying: "A great prophet has appeared among us ; God has visited his people" (Luke 7, 16).

The theme of God's visit really comes to life in the Gospel when we see Jesus go from house to house, when he visits Zacchaeus and other sinners. Much more is involved here than one might suspect at first sight, and Jesus emphasizes the importance of his behaviour: "I must stay at your house today" (Luke 19, 5). To visit his people, to be their guest, this corresponds to what Jesus is. To be welcomed freely by human beings as one that is invited, this is what God hopes and expects from us. Only this welcome, extended in all freedom, allows God to come. This is true of Christ in his earthly life, but according to Luke, it applies as well to the Risen Jesus. After having journeyed with two disciples to Emmaus, the Risen Christ "acted ▷

September

Mon 1 Humility towards one another must be the garment you all wear constantly, because God accords his favour to the humble.
1 Samuel 3.1-9 ● *1 Peter 5.1-5* ● Luke 11.1-4

Tue 2 The Lord said to Samuel: Take no notice of his appearance: God does not see as human beings see, they look at appearances but the Lord looks at the heart.
1 S 16.1-12 ● 1 P 5.6-11 ● Lk 11.5-13

Wed 3 John wrote: The life was made visible ; we saw it and are giving our testimony, declaring to you the eternal life, which was present to the Father and has been revealed to us.
2 S 7.1-16 ● *1 John 1.1-4* ● Lk 11.14-20

Thu 4 God is light, and there is no darkness in him at all. If we walk in the light, we have a share in each other's life.
2 S 22.1-4 ● *1 Jn 1.5-7* ● Lk 11.23,27-28

Fri 5 The Lord rescued me from enemies who were stronger than I ; he freed me, set me at large.
2 S 22.17-20 ● 1 Jn 1.8-2.2 ● Lk 11.33-36

Sat 6 Lord, you yourself are my lamp, you light up my darkness ; with you I storm the rampart, with my God I can scale any wall.
2 S 22.28-31 ● Lk 12.1-4,6-7

SUN 7 Jesus said: Anyone who comes to me without prefering me to his father, mother, wife, children, brothers, sisters, yes, and his own life too, cannot be my disciple.
Wisdom 9.13-18 ● Philemon 9-17 ● *Lk 14.25-33*

Mon 8 You will teach me the path of life, Lord, unbounding joy in your presence.
Ps 16 ● 2 S 22.31-37 ● 1 Jn 2.3-8 ● Lk 12.8,11-12

Tue 9 Jesus said: Be on your guard against avarice of any kind, for life does not consist in possessions, even when someone has more than he needs.
2 S 23.1-5 ● 1 Jn 2.9-11 ● *Lk 12.13-21*

Wed 10 Jesus said: Do not worry about your life. Can any of you, however much you worry, add a single cubit to your span of life ? If a very small thing is beyond your powers, why worry about the rest ?
1 Kings 8.22-30 ● 1 Jn 2.12-17 ● *Lk 12.22-26*

Thu 11 Jesus said to his disciples: There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom.
1 K 8.38-43 ● 1 Jn 2.20-27 ● *Lk 12.27-32*

Fri 12 Jesus said: Wherever your treasure is, that is where your heart will be too.
1 K 17.7-16 ● 1 Jn 2.29-3.5 ● *Lk 12.32-34*

Sat 13 You, Lord, have turned my mourning into dancing. So my heart will sing to you unceasingly, my God, I shall praise you for ever.
Ps 30 ● 1 K 17.17-24 ● Lk 12.35-44

SUN 14 Pardon your neighbour any wrongs done to you, and when you pray, your sins will be forgiven.
Eccl 27.30-28.7 ● 1 Timothy 1.12-17 ● Lk 15.1-32

Mon 15 John wrote: We are well aware that we have passed over from death to life because we love our brothers.
1 K 19.3-8 ● *1 Jn 3.13-14,16-18* ● Lk 12.49-50,54-56

Tue 16 Even if our own feelings condemn us God is greater than our feelings.
1 K 19.9-13 ● *1 Jn 3.19-24* ● Lk 13.6-9

Wed 17 John wrote: You are from God, because he who is in you is greater than he who is in the world.
2 K 2.1-13 ● *1 Jn 4.1-4* ● Lk 13.10-17

Thu 18 Jesus said: The kingdom of God is like a mustard seed which a man took and threw into his garden: it grew and became a tree and the birds of the air sheltered in its branches.
2 K 4.42-44 ● 1 Jn 4.7-9 ● *Lk 13.18-21*

Fri 19 Love consists in this: it is not we who loved God, but God loved us.
2 K 5.9-16 ● *1 Jn 4.10-16* ● Lk 13.22-24a,31-35

Sat 20 The Lord watches over those who rest on his faithful love, to keep them alive in famine.
Ps 33 ● Ecclesiastes 3.9-11,13 ● Lk 14.1-6

SUN 21 ST MATTHEW
Our God is rich in forgiveness. For my thoughts are not your thoughts, and your ways are not my ways, declares the Lord
Is 55.6-9 ● 1 Tim 2.1-8 ● Lk 16.10-13

Mon 22 John wrote: Let us love, then, because God first loved us.
Ecclesiastes 7.8-10, 9.7-8 ● *1 Jn 4.17-21* ● Lk 14.7-11

Tue 23 The Lord makes of his people his spouse, he says of her: I am going to seduce her and lead her into the desert and speak to her heart.
Hosea 2.16-22 ● 1 Jn 5.1-4 ● Lk 14.12-14

Wed 24 John wrote: God has given us eternal life, and this life is in his Son.
Ho 6.1-6 ● *1 Jn 5.5-11* ● Lk 14.15-23

Thu 25 Jesus said: No one who does not carry his cross and come after me can be my disciple.
Ho 10.12 ● 1 Jn 5.13-15 ● *Lk 14.25-33*

Fri 26 God chose us before the world was made, to be holy and faultless before him in love.
Ho 11.1-4 ● *Ephesians 1.1-6* ● Lk 14.34-35

Sat 27 The Lord is near to the broken-hearted he helps those whose spirit is crushed.
Ps 34 ● Ho 11.7-9 ● Lk 15.1-10

SUN 28 Paul wrote to Timothy: Fight the good fight of faith, and win the eternal life to which you were called.
Ezekiel 18.25-28 ● *1 Tim 6.11-16* ● Lk 16.19-31

Mon 29 Coming to his senses, the prodigal son said: I will leave this place and go to my father and say,"Father, I have sinned against heaven and against you ; I no longer deserve to be called your son". But while he was still a long way off, his father saw him and was moved with pity.
Ho 14.2-6 ● Ep 1.7-10 ● *Lk 15.11-24*

Tue 30 In Christ you have heard the message of truth and the gospel of your salvation, and having put your trust in it you have been stamped with the seal of the Holy Spirit.
Habakkuk 1.2-3,12-13, 2.1-4 ● *Ep 1.11-14* ● Lk 15.25-

as if he were going further" (24, 28), says the evangelist. Jesus pretends to go further in order to wait for an invitation from the disciples ; because he cannot impose himself, an invitation is needed to go in with them and be their guest.

But a question arises: how can we welcome Christ ? And it is perhaps an answer to this question that is given in chapter 10, when Jesus visits Martha and Mary. But Jesus does not come alone: twelve apostles accompany him. To welcome him - such work ! Now at one point, one of the two sisters, Mary, does something quite uncommon: she stops, sits at Jesus' feet and does nothing but listen to him speak. Her welcome is unusual and her behaviour is considered unacceptable by Martha who cannot conceal her growing irritation. But Jesus takes Mary's defense, as if she had done the right thing, as if she had guessed how Jesus wishes to be welcomed.

What is welcoming Christ for Mary ? Through her behaviour, by the fact that Mary allows Christ to be at the centre of all activity, by her attitude of listening it is as if Mary were saying: to welcome Christ well is to first of all allow him to welcome you ! The story of Jesus' visit to Martha and Mary should not be read to determine the value of contemplative life and the dangers of activism. It is for all Christians. God visits us, not to make us worry, but to awaken us to the essential, to what really matters. God wishes to be at the centre of our life, of our prayer and activity. The question is not how to include God in our plans, but how to allow God to draw us to his own. What must be discovered is how to let God be God. None of us escape the danger of reversing roles with God and that is why Jesus must take Mary's defense.

But to let Christ welcome us, as Mary did, means daring unusual gestures, it implies breaking out of the restrictions of human convention. Mary's originality was not only that she listened to the teaching of a Master (in Jesus' time, women were not admitted to listen to the teaching of a Rabbi), but her originality is also in the fact that she dared to take time, to allow everything in her life to grow out of her listening to Christ. □

continued from page 4

ıristians are living in the other untries of Europe, even on other ntinents, is a great encourage-ent. What concrete step towards lidarity could one propose? Could ung people from Yugoslavia pre-re to visit Christians in other untries?"

WHERE EAST MEETS WEST

"Our visits across the south of ugoslavia brought us to a region ıere East and West meet. Already Sarajevo, Catholic and Orthodox urches and mosques sit side by le.

We were invited to an Orthodox urch for the celebration of Easter. ıis year, the Orthodox celebrated aster five weeks after us. The urch, the plaza around the church ıd even the streets of the neighbor-ood were full of the faithful, and ıong them, many young people. ıe events of the passion of Christ ere so well represented in the litur-, which lasted for hours, that we uld accompany Christ along his ay. It was the first time that we had lebrated the passion and the resur-ction of Christ in such an intense anner.

A CALL TO COMMUNION

The welcome we received in an hnic Albanian parish was also qui- striking. During the week, the ithful come in such great numbers at there's not enough room in the urch and the Mass must be cele-ated out of doors. Despite the dif-ult moments in their recent histo-, these people continue with great lelity.

In Macedonia, there are Protes-nt Christians as well. In their pa-h the Gospel is proclaimed in the nguage of the people so that all ay understand.

Through the course of our visits, have discovered many languages, ltures, and peoples. Little by little, ristians are beginning to apprecia-the immense richness of their tra-ions and the diverse expressions faith. They share these riches with ners, surpassing frontiers, both ltural and linguistic. In this way, ey are beginning to realize their l to communion, a communion at is without end". □

To seek you, Christ,
is to discover that we loved you already
and didn't know it.
By your Gospel, you allow us to catch a glimpse
of how to love you even in our most intimate solitudes.
Happy is the one who abandons themself to you.
Happy is the one who comes to you
with a trusting heart,
this source of serene joy.

Prayer of Brother Roger

MEETINGS AT TAIZÉ

For young adults from 17 to 30 years old, Week-long meetings all year round. Each week the meetings begin on Sunday afternoon and last through to the following Sunday at midday (leave after the morning Eucharist). It is also possible, if necessary, to come just for a weekend (from Thursday evening or Friday midday to Sunday midday).

The meetings include, bible introductions given by a brother, sharing in small groups, time to reflect in silence. And to each small group a task is entrusted: e.g. serving meals, washing-up, etc. Those who wish may opt for a group that involves rather more manual work. It is also possible to choose to spend the week in silence: to see one's life in the light of the Gospel, with a daily bible meditation. For many young people, staying for a second week (perhaps in silence) to deepen their search proves to be a worthwhile experience. Those who wish to do this should speak with a brother during the course of their first week. Those who want to consider an even longer stay must write beforehand.

Young people 15 or 16 years old can come for these meetings: Weekends: Sept. 19-21, Oct. 24-26, 31 - Nov. 2 (All Saints), 2-5, 6-9. Weeks: July 6-13, 13-20, August 25-31, Sept. 1-7.

Adults over 30 years are welcome for periods of one week, particularly between Easter and early November. Arrive Sunday afternoon; depart the next Sunday, from 11.15am on. (Also possible to come just for a weekend: Friday afternoon to Sunday). Because of limited space, please write in advance and wait for a reply.

Parents with children: from March 23 to April 6, and from late June to early September, each week, families form a group together. Arrive Sunday and leave following Sunday.

Accommodation: In tents or in dormitories (boys and girls separate). Bring sleeping-bag and lightweight or inflatable mattress. If possible, a tent.

Cost: Since the currencies of different countries vary in value, the amount people contribute for their stay varies. Suggested price (1986) per day for young people under thirty (GB and Scand.): 22 to 29 French Francs; (IRL): 19 to 25 Francs; (USA): 29 to 36 Francs. And for adults: From 50 francs (tent) or from 79 francs (rooms). Please pay on arrival and in Francs (Cash or Travellers' Cheques). N.B. there are no facilities at Taizé for changing money, so change money before you come. It is useful to bring a Bible.

Direct Coach Service to Taizé from Britain and Ireland: FRANK HARRIS COACHES Ltd, Manor Road, West Thurrock, GRAYS, Essex RM16 1EH. Tel:Purfleet (0708) 864911, Telex: 893322.

Send this form to: Meetings, Taizé Community, 71250 CLUNY, FRANCE.

NAME :

FIRST NAME :

ADDRESS :

(with post code and country)

Telephone :.....

Occupation : ..... Age : .....

Will participate in the meeting from ..... to .....

Will bring my own tent : yes / no. If you are driving to Taizé, please tick : car ☐ mini-bus ☐

I have already been to Taizé : no / yes (date of last visit : .....)

Please send ..... additional registration forms.

NEWS

NORTH-AFRICA

This year, Ramadan, a long period of fasting and purification was celebrated by Muslims in May and June; "It's like a huge festival of God's forgiveness", explained a young Algerian passing a few weeks at Taizé. In a letter, Christians who have lived for some time with Muslim families in the south of Algeria explain: "We are in the middle of Ramadan. All around us, people live without drinking a single drop of water from 4 am to 8 pm, even though it is so hot. It's truly courageous, and it is God who gives this courage. If it weren't, then it wouldn't be possible. May God help them and keep this faith strong in them. For the Muslims who live in Europe, it must not be easy, either. What is more, the wheat sown in Autumn is ripe, and must be watered by hand, not an easy task while fasting. But it's a joy at the same time, as it is the first time in 7 years that there is a new crop, thanks to the abundant rainfall this winter. It's a good year for us all."

A young couple who are in Morocco as teaching assistants write: "Christians can be close to Muslims in all respects of everyday life, in helping the poor, in friendship, and in the workplace.

While we don't have profound contacts with Moroccans, all our contacts are friendly in a general sense. I believe that above all no one should force the barriers between cultures and religions, and it seems to me that our role here is to live together without discord, always being ready to help if the opportunity arises. The Moroccans watch us live, and we give witness by the act of being believers and by being involved in our Christian community."

EASTERN EUROPE

One week in a small town in Eastern Europe. Romanians, Hungarians, and a small minority with German origins live side by side.

Originally, young people wanted to have a retreat for several days, but it turned into a meeting of the different groups in the parish. The small room in the garden of the parish house, beside a new neighbourhood, serves year round as both church and parish meeting hall. There, we came together three times a day for a common prayer. After the morning prayer we reflected together on a Bible text, followed by a time of personal silence for each one of us. In the afternoons, the "Letter from Madras" served as the basis for our discussion in small groups. It was interesting to see that the search of young people in this Eastern country is the same as in the Western nations. In the evening, parishioners who had to work during the day came to join us.

Often the difficult conditions in this country are mentioned, but exterior difficulties are not what touches the life of the parishes: "Of course we are lacking some of the material things of daily life, but from the moment that we understand what gives us the community life and solidarity that we are living here, the rest is less important".

BARCELONA

"Since the European meeting, we have been learning to do something difficult: change our perspective. In our parish, a large portion of the welcoming families were aptly those who normally participate in little, if any community life. These faithful people who give the impression of coming "out of habit" were the very same ones who showed the most generosity! And it is these as well, in particular the aged, who are now thanking us! Not to make categories among those around us, it's almost a complete turnaround. And another was to have confidence in the youngest of us and to give them responsibility. Already, this experience has moved us to realize the call of the "Letter to a small community": to make the parish into a community of communities".

continued from page 1

where I am, or to use the words of Matthew: the one who "will save his people from their sins" (Matthew 1,21). Every witness of Christ is first of all a witness of forgiveness, a forgiveness that is offered each day as the necessary bread, there for all.

When we look at the context of this dialogue between Jesus and Peter, we understand that loving Christ is not a matter of feelings and emotions. To love him is to feed his sheep, to care for those he entrusts to us. And it is also to refuse discouragement. Is it not from discouragement that Jesus drew Peter? The beginning of chapter 21 would have us believe that, discouraged, Peter took up once again his old trade as a fisherman (John 21,3). Once again he will hear the words: "Follow me" and will respond to them (John 21,19). Peter could protest that he has tried, that he did his best, but that he finally denied Christ and that he now knows that he cannot be a disciple of Jesus. But to love Christ, as Peter shows us, is precisely to refuse this reasoning. It is to refuse to see life, the future especially, by basing oneself on one's own possibilities. To love Christ is to trust him, to believe that, without us knowing how, he will be able to make of us his witnesses. To love him is to allow him to transform our lives into something that we cannot imagine. It is to let the secret of our love rest with him and to grant him the possibility of giving truth to the words we stammer: "You know everything, you know that I love you". To love him is to follow him (John 21,19). And what does following mean if not to accept that he open a new path, a path unknown, on which to walk towards an identity and a name that he alone knows. A way of holiness on which we will meet in a thousand ways and on a thousand faces. □

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